

# Christian



# Secretary.

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## RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

IRELAND.

From an Irish Reader.

Ardnaree, April 20, 1822.

Rev. Sir,—I remained in this neighbourhood during this month by order of Mr. Wilson, and I never was more actively employed since the commencement of my labours for the Baptist Irish Society, than I have been all that time. More persons than usual attended my reading of the Scriptures, consequently I exerted myself to the utmost as often as opportunity offered, by reading and explaining applicable portions of the Holy Scriptures in the hearing of the several little companies that assembled for that end. I also supplied some of these persons with tracts which they promised to circulate among their neighbours. The uncommon thirst that is manifested by some of them after a knowledge of the word of truth, clearly indicates that they have already benefitted by this mode of education.

A striking instance of the usefulness of the reading of the Scriptures occurred here some time ago. Mrs. O'N. originally from the parish of Kilmactigue who had lived upwards of forty years under the influence of the Popish yoke, enveloped in superstition, infidelity and error, at length has been snatched as a brand from the burning, by means of hearing the Scriptures frequently read. Although she had this opportunity for several years before, she did not make open profession of her faith in the gospel until she had taken her last illness, about three months ago: but she did not go either to Mass or confession since she became acquainted with what Jesus Christ had done and suffered for poor sinners that put their trust in him. I went to her house often during her illness, and I frequently read various portions of the Scriptures in her hearing, and asked her questions respecting the state of her mind. She told me she was resigned to her heavenly Father's will. I then asked her if she had a wish for the priest. She exclaimed, "No priest for me but the eternal High Priest!" She afterward expressed a wish to see the Rev. Mr. Wilson; he came accordingly. She told me afterwards, that his prayer and conversation afforded her much consolation. This poor woman died the 1st inst. in full assurance of faith. This is a great cause of rejoicing to such as know the value of the soul. 'Tis with regret I inform you, Colonel Jackson, a friend to truth and righteousness, who protected our schools on his several estates, exchanged worlds the 31st of March last.

Priest B. of C. with whom he often contended respecting the free schools, died the same week. If this had not been the case, some of the people would have said that it was the priest's curse that had put him to death.

From the Boston Recorder.

CEYLON.

Mr. Osborne, one of the Methodist Missionaries in Ceylon, writes under date of Sept. last, that the mission there, assumes a more interesting aspect than ever; that much interest and even alarm is excited among the heathen, by the exertions of the various Missionaries; that the Brahmins themselves express fears of the ultimate triumphs of Christianity; that they mock, abuse, and publicly dispute as occasion offers; while the natives generally are discussing the comparative claims of the old and new religions. At Jaffna, the Methodists have three native local preachers. A new chapel is going up, to which the inhabitants of J. have subscribed 3000 rix dollars.

Mr. Leigh, Methodist Missionary to New-Zealand, has stationed himself at Mercury Bay, by the advice of Mr. Marsden, under the government of Shunghee, one of the native chiefs, who not long since visited England.

The Wesleyan Methodist Missionaries, Baker and Morgan, have effected a settlement within the last year, on the River Gambia, at Mandanaree, in the territories of the King of Combo. The King favors them; but the Mahomedan part of the people throw as many obstacles in their way as possible. Sickness has retarded their operations but present prospects are flattering.

FROM THE MISSIONARY.

The General Baptist Association of the State of Georgia.

EXTRACT.

A meeting under this name was recently formed and organized at Powelton by delegates from the Georgia and Ocmulgee Associations. As the subject is new to most of the denomination concerned, and has not yet been presented to the public in any definite shape, it is thought the following statement may not be devoid of interest to the friends of religion. Some of the leading objects of the meeting are to form plans for the revival of religion, to promote uniformity in sentiment, practice and discipline, to augment the number of pious, intelligent and laborious ministers, to act in unison with the Christians of other denominations on the general interests of the Redeemer's kingdom. It will readily appear that a union which proposes such objects to its attainment should be formed in the spirit of Christian faith, humility and prayer; and should be conducted with vigour and resolution.

From the Georgia Missionary.

CREEK INDIAN MISSION.

The Committee of the Mission met according to the request of the Superintendent of the Mission, at Greensborough Camp Meeting, on July 20th.

The purport of this Extra meeting of the commit-

tee was, to take into consideration the expediency of continuing the Mission among the Creek Indians, in consequence of the late discouragement which had taken place: the Big Warrior having positively forbid the Missionaries to preach among them. But from the communications of the Rev. Isaac Smith, and Rev. Andrew Hammil, (who were appointed to that Mission) to the committee; we are led to hope that matters are already beginning to exhibit a more pleasing aspect. The committee therefore upon mature deliberation and much prayer to the Great Head of the Church and the God of Missions, entered into the following resolution.

On motion by the Rev. Peter W. Gautier and seconded by the Rev. Joseph Travis, Resolved, That the Missionary Committee do use their influence to support the Missions among the Creek Indians, and to make every possible exertion to promote the establishment at Asbury, until further directions from the Bishop and South-Carolina Conference.

## MISCELLANEOUS.

### ON DECISION IN RELIGION.

Moses, on a momentous occasion, stood in the gate of the camp and cried, "Who is on the Lord's side? let him come unto me." And in our own day a similar inquiry ought to be plainly and powerfully urged home, that the true servants of God may occupy their high and proper ground distinctly marked, and rally round the standard of the great captain of their salvation. Decision, both in our religious principles and practice, is of the highest importance. The Bible unquestionably contains a system of doctrines which bear the stamp and signature of heaven; yet, because they are opposed to the pride, self-will, carnality, and corruption of the human heart, they are generally slighted and condemned. Nothing is more common than to profess faith in the Gospel; but let us not rest in a vague indefinite assent, or a cold, customary form.

What are the doctrines we espouse? Are they, in very deed, the humbling, holy, and salutary truths of God's word? Do they lead us to abandon all dependence on our own righteousness, and centre our trust in the atonement, merits, and grace of the Lord Jesus Christ? Are these doctrines, not the opinions we have received from education, but the principles we have embraced on conviction? The most ardent and forward profession avails nothing without a corresponding practice. Have we then come out from the world? I ask not whether its grosser vices and abominations are forsaken: but are its luxuries, its pleasures, its favourite maxims, its vain amusements given up? In every age, and rank, and situation, there are certain occasions which operate as tests to try men, and manifests what they are. A careless, dilatory, and fluctuating state of mind, in reference to the grand concerns of God and eternity, is both foolish and criminal. But the state of mind, which it is the design of this paper to recommend, has many advantages connected with it.

1. Decision in religion gives a peculiar dignity and lustre to the character. The time-server, who dexterously trims and accommodates his religion to the fashion of his neighbours, or the taste of his superiors, can never command respect and esteem.



Waywardness and fickleness betray either a weak judgment, or a want of principle. A double-minded man is unstable in all his ways. But the steady and resolved believer holds fast the form of sound words contained in the gospel; and, unswayed by specious errors, as well as undismayed by threatening dangers, presses forward towards the mark of the prize of his high calling. There is a sublime grandeur in such a character. We admire the precious enduring elements of which it is composed, and their gradual conformation to a divine and perfect model. Compare with the course of the wandering sceptic and the mercenary trimmer, the noble conduct of Joshua, Elijah, and Paul. The valiant leader of Israel saw their propensity to idolatry, and said, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Elijah on Mount Carmel, though opposed by the king and court, and a formidable phalanx of enemies, boldly stood forth alone in defence of the true religion, and thus addressed the fluctuating multitude: "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, then follow him. Paul pleading his Master's cause before Festus and Agrippa, furnishes another instance of that decision and heroic intrepidity, which every believer should be concerned to exemplify. And a Christian, even in the lowest rank, whose principles are fixed by the testimonies of God, and whose temper and conduct accord with those principles, is possessed of true dignity. He sets the Lord always before him, and though reproached, vilified and persecuted, he continues unmoved. Christ is his trust, his hope, his strength; Christ his pattern, his portion, his *eternal All*; and he can neither be drawn nor driven from this rock, this refuge, this divine Redeemer.

2dly. Decision in religion is intimately connected with the richest comforts and blessings. The gospel brings inestimable benefits to his bosom. Pardon of sin, peace of conscience, everlasting consolation, and a good hope through grace, are conveyed to us in its great and precious promises. The Gospel opens an inexhaustible storehouse of all the good which suits and satisfies the souls of man. "Be it however recollected," says Mr. Hall, "that the Christian religion confines its enjoyments exclusively to sincere and decided Christians. To these enjoyments you will therefore necessarily continue a stranger, unless you resign yourself wholly to its power. Many, without renouncing the profession of Christianity, without formally rejecting its distinguishing doctrines, live in such an habitual violation of its laws, contradiction to its spirit, that, conscious they have more to fear than hope from its truth, they are never able to contemplate it without terror. It haunts their imagination instead of tranquilizing their hearts; and hangs, with depressing weight on all their enjoyments and pursuits. Their religion, instead of comforting them under their troubles, is itself their greatest trouble; from which they seek refuge in the dissipation and vanity of the world, until the throbs and tumults of conscience force them back upon religion. Thus suspended between opposite powers, the sport of contradictory influences, they are disqualified for the happiness of both worlds, and neither enjoy the pleasures of sin, nor the peace of piety." But behold the firm and decided Christian! he lives near the fountain of light and grace; he feeds on the bread of life, the hidden and heavenly manna. Though clouds may for a short time darken his sky, they cannot blot out his sun.—*Evan. Mag.*

#### ENCOURAGEMENT TO THE MINISTERS OF CHRIST.

Remarks on Daniel xii. 3.—"They that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever."

It has been the pleasure of the Holy Spirit, in the sacred writings, to mingle subjects which are plain and obvious, with others which are mysterious and

sublime. The former afford the immediate means of edification; the latter encourage our researches, contribute to the enlargement of the mind, and excite a spirit of holy adoration.

To no portion of the Divine writings are these observations more appropriate, than to the book of Daniel. The former chapters are historical, and easily comprehended; the latter are prophetic and obscure. They may, in part, be understood by comparing them with the history of the Jews, the Grecians and other nations, from the days in which they were written, to the coming of the Messiah; but they will never be fully comprehended until the trumpet shall sound, and the dead be raised. The connexion of the above passage presents some difficulty, in common with other sections, concerning which our Lord has said, 'Let him that readeth understand;' but the passage itself is plain, and conveys sentiments of the highest importance.

Let us ask, Who are the wise, and what is their destiny?

It is evident, the subjects of the wisdom of this world merely, cannot be intended. Scientific improvements, compared with a state of intellectual ignorance, deserve to be approved; but when contrasted with gracious attainments, will be found of little value. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

The spiritually wise are children that have been taught of the Lord. The righteous, the wise, and their works, are in his hand. They have been engaged in a patient investigation of the great source of truth, the sacred scriptures. They have given themselves to reading, and have studied to show themselves workmen approved of God. They are persons of an humble temper. If sound learning have a tendency to produce modesty of character, and to destroy all unreasonable self-esteem, sound piety will produce still greater effects. The sincere Christian is content to become a fool, that he may be wise. His petition before the throne of his God is often repeated, 'What I know not, teach thou me.' In the sacred volume, a wise man is opposed to a wicked man, as in the 10th verse of the chapter before us. He is wise to that which is good. He walks circumspectly, not as a fool, but as a wise, redeeming the time.

What has been stated, applies with propriety to every Christian, who has attained to some degree of eminence in the divine life; but the wisdom recommended in the words on which we are treating is connected with effort—ministerial effort, to impart wisdom to others. It is a melancholy fact, that men, in general, are far from righteousness. To prepare the soul for evangelical exercises and divine consolation, a *turning* must take place: "The Lord testified against Israel and Judah, by all the prophets and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes." In effecting this change, it is the pleasure of God to employ human instruments.—"We," said Paul and Barnabas at Lystra, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." It was a part of the commission of Christ to the apostles, that, being sent to the Gentiles, he should open their eyes, and turn them from darkness to light. In this view of the subject, "he that winneth souls is wise." Sometimes it is the pleasure of God so far to succeed the labours of his servants, that, through their instrumentality, many are turned. Though the disciples had at one time toiled and rowed and taken nothing, when, at the command of the Saviour, they made another attempt, their net was full. They were thenceforward to "catch men," and, as the miracle indicates, sometimes to catch them in crowds. Multitudes were turned to the Lord, at the festival

of Pentecost; and, shortly after, it was found that "the men that believed were about five thousand." The upright and laborious minister of Christ, must not, however, be discouraged, if his usefulness equal not his expectations and desires. His ministrations may have been profitable beyond his apprehensions. The seed which he has scattered may produce a bounteous harvest, when himself shall have rested from his labours. And after all, it is not the successful, but the good and faithful servant, that shall hear the Master say "Well done."

Let the reader again pursue the words at the head of this essay. He will find that the honours they exhibit shall be enjoyed by every believer. In the present life, the followers of Christ are the light of the world. "A man's wisdom maketh his face to shine." Paul, exhorting the Philippians, says, "Do all things without murmurings and disputings, that ye may be blameless and harmless in the midst of a crooked generation, among whom ye shine as lights in the world!" In relation to the life to come, Jesus hath said, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

This honour shall more especially descend on the ministers of truth. They that be wise, or, as the word may signify, they that communicate wisdom, shall shine. The words are by Jewish expositors applied to the days of the Messiah. Preachers of Christ are stars; "The seven stars are the angels of the seven churches." It is theirs now to shine by the purity of their conversation, by the solemnity of their testimony, by their patience in suffering, and by their perseverance in the path of duty unto the end. In each of these senses, John the Baptist was a burning and shining light.

The glories of the faithful messengers of Christ are chiefly reserved for a future state. At that time when Michael shall stand up, the great Prince which standeth up for the children of the people of God—when many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, then they that turn many to righteousness shall shine as the stars for ever and ever. Their real character, and the retributions of the Redeemer, shall be conspicuous to men and seraphim. John, in vision, saw the "four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold." And what are elders, but such as had been presbyters in the churches of Christ. It is a fine and animating idea given by the revelator in his description of the person of Christ, "He had in his right hand seven stars." How beautifully does the passage indicate the protection which they enjoy, the agency in which they are employed, and the high and splendid honours which they shall possess!

Do the heavens, as monuments of Divine power and wisdom, declare the glory of God? So do the ministers of Christ. Does the firmament display diversities of lustre? The gifts and improvements of ministers are equally various. In the resurrection all shall appear luminous, though one star differ from another star in glory. Do the heavenly bodies shine usefully on each other, and usefully on man? It is more than probable, that those who have proved blessings on earth, may be employed in future services in the everlasting kingdom of God, which may contribute to the information and rapture of ransomed millions. If for an apostle to stay in the flesh were more profitable for his brethren, who can demonstrate that it was equally profitable for all parts of the universe? The future splendours of the servants of Christ shall never be diminished. Secretary Thompson, following the version of the Septuagint, translates the words we are considering, they "shall shine like the stars for ages, and longer." Their sun shall no more go down, neither shall the moon withdraw itself.

Happy the men who are partakers of heavenly wisdom. Happy the preachers who turn many to righteousness. "He that converteth a sinner from



the error of his way, shall save a soul from death." Let the salvation of men be the grand object of ministerial endeavour. Dissatisfied with a mere display of the elegance of periods, the felicity of arrangement, the accuracy of reasoning, let them cry, as they behold thousands hurrying to ruin, Flee—flee from the wrath to come! Let them ponder on the nature of the duties of their office; let them consecrate every talent, whether natural or acquired, to the honour of God and the welfare of men; let them dread no tribulation that can befall them, but advance in their work with affection and firmness, without despondency, and without ceasing; until, by the blood of the Lamb, and by the word of his testimony, they become more than conquerors.

From the Christian Repository.

#### ON THE NEGLECT OF FAMILY PRAYER.

SOME years ago a gentleman of respectability, in the town of B—W—r W—k—e, and at that time a pious Dissenter, being the head of a family, thought it his duty to establish worship in his family, regularly reading a portion of God's word before they addressed the divine Majesty in solemn and devout prayer. This institution he found by experience, met with the approbation of the great Governor of the universe, and was of no small advantage to his household; therefore the hour appointed for this exercise of devotion was respected, and attended to for some time; but in a while, business increasing, and he believing it his duty to oblige his customers, &c. began to be remiss in the important duty in which he had so prudently engaged, and in which, for a time, he so faithfully persevered; omission appearing needful one day, the ordinance was dispensed with; and the world urging its demand, ere long another day came when business pressed, and solicited their attention, during the sacred moments which had before been allotted for family worship.—Duty had its voice, and softly urged its right; but alas! the world, exhibited its attractions, and its cares pressed; and having the unhappy advantage of general example, it drowned the calls of duty, (which were now grown feeble) by that universal clamour "we must live;" drowning thereby the voice of conscience and reflection which faintly whispered, "and we must die;" time after time the duty was omitted, and soon three or four days would elapse during which "Ichabod" might be read in legible characters, on the place where they were wont to kneel in humble prostration before the Author of their being; in about three months after this declension, the harbingers of death visited his house, and two of his amiable children, with a young man his nephew, were seized with a violent fever, which in a little time, deprived him of those who were even more dear to him than the world; his charming boy and lovely girl fell a prey to the fatal malady, and were both committed to the dust the same day; thus two thirds of his promising offspring were taken away by one stroke! Will the serious reader need to be informed that the father thus visited, knew that these afflictions did not arise from the dust—that he knew the rod, and who had appointed it—reflected on his conduct—felt acute sensations—turned to his God—erected the domestic altar—collected his charge—and humbly offered the needful sacrifice in the regular manner he had before done. May we not learn from this, the extreme folly of suffering matters of eternal importance to yield to those of momentary use: God speaketh once, yea, twice, and man regardeth it not, but if he continue to turn a deaf ear to the calls of duty, death may ere long address him with inflexible authority, "thou fool, this night thy soul shall be required of thee; then whose shall all these things be?"

#### ANNALS OF MORAVIANISM.

I cannot but remark, how much simplicity and effect go together in the annals of Moravianism.—

The men of this truly interesting denomination address themselves exclusively to that principle of our nature, on which the proper influence of Christianity turns. Or, in other words, they take up the subject of the gospel message, that message devised by Him who knew what was in man, and who therefore knew how to make the right and the suitable application to man. They urge the plain word of the testimony; and they pray for a blessing from on high; and that thick impassable veil, by which the god of the world blinds the hearts of men who believe not, lest the light of the glorious gospel should enter into them—that veil which no power of philosophy can draw aside, gives way to the demonstration of the Spirit; and thus it is, that a clear perception of scriptural truth, in all the freshness and permanency of its moral influences, are to be met with among men who have just emerged from the rudest and grossest barbarity. Oh! when one looks at the number and greatness of their achievements; when he thinks of the change they have made on materials so coarse, and so unpromising; when he eyes the villages they have formed; and around the whole of that engaging perspective, by which they have checkered and relieved the grim solitude of the desert, he witnesses the love and listens to the piety of reclaimed savages—who would not long to be in possession of the charm, by which they have wrought this wondrous transformation?—who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument?—and for the wisdom of winning souls, who is there that would not rejoice to throw the loveliness of the song, and all the insignificance of its passing fascinations away from him?

Chalmers.

#### COMMUNICATION.

For the Christian Secretary.

*There remaineth therefore a rest to the people of God.*  
Heb. iv. 9.

The term *rest* most fitly expresses the import of the original term *sabbatismos*. But for the sake of variety, or for some other reason, our translators have in some instances retained the original word, by giving it a different ending, and have thus rendered it *sabbath*. According to this rendering, the passage under consideration would read—*There remaineth therefore a sabbath to the people of God.*—The force of this expression will be better understood by considering the general design of the epistle to the Hebrews. The apostle laboured to convince his brethren that the rites and ceremonies of the former dispensation, which had a typical reference to the gospel dispensation, and which had received their fulfilment in the reign of Jesus Christ, were now no longer in use in the public worship of God. Among these ancient rites were the instituted festivals and sabbaths, specified in the Levitical law, as making a part of the system of the old Testament worship. But it seems to have been necessary to caution the Hebrews against a mistake into which the doctrine of the New Testament might lead them, if it were not carefully examined. The institutions which belonged exclusively to the former dispensation were such as pointed to the incarnation of the Saviour, and received their accomplishment in his administration. But there was one sabbath to which the revelation of God had required strict attention, which looked forward beyond the first advent of Christ, and which was not to reach its antitype until the final *REST* of glory. For the institution of this sabbath, the apostle refers back to a time previous to the giving of the ceremonial law, even to the first accomplishment of the work of creation; verse iv. After quoting several passages in the Old Testament showing that there was another rest beside that given to the tribes of Israel, the apostle reasons "If Jesus (that is Joshua, whose name is of the same import) had given them rest

then would he not afterward have spoken of another rest" ver. viii. Then to shew the congeniality of a day of rest with the nature of the gospel dispensation he refers to the day of Christ's resurrection, and observes that Christ in entering into his rest had ceased from his own works as God did from his ver. x. To authorize the christian sabbath therefore, the apostle refers to the day when Jesus Christ rested from the great work of redemption; and to the final rest of the saints in the world to come.

Those who have professed to succeed the apostles in their office, have rather exceeded them in the liberty have taken to institute holidays for christian observance, without the special authority of Jehovah. This liberty the apostles did not exercise. It would be arrogating an office higher than that of merely teaching to observe *whatsoever Christ had commanded*. But with them, no institution of divine appointment was counted unimportant. The greatness of the work on which the redemption of Zion rests, together with the glory of that rest which follows, is sufficient to consecrate a *sabbath to the people of God*. How great the privilege then granted to the saints under the dispensation of the gospel. While on those sacred hours which commemorate the triumph of our victorious Lord, the church assemble for divine worship, the beams of evangelical light, open a prospect of life and immortality, in a future world, and introduce the contemplative mind into the presence, and the rest of God and the Lamb. Too much veneration cannot be paid to a day, sanctified by events so important, and involving privileges so glorious. E.

#### THE CHRISTIAN SECRETARY.

HARTFORD, August 31, 1822.

##### Utility of Christian ordinances.

The great beauty of the christian dispensation depends on the contemplation of its several parts as they stand related to each other, and of their uniform bearing upon the final consummation of the church. As the simplicity of evangelical worship is corrupted by the introduction of new institutions which Jesus Christ himself has not appointed; and as its force is weakened by the omission of such as are warranted by divine authority; so its beauty and excellency are lost to us by converting the real ordinances of Christ to an improper use.

Too much dependance has without doubt been placed upon the practice of outward ordinances, as the ground of acceptance and justification with God; At the period when the church seemed to lose sight of the symbolical design of these ordinances; and when all practical religion seemed to consist in a blind obsequiousness to priestly edicts, people were led to imagine that by a punctual attention to the forms of religion, the favour of God was secured, and a sure hope obtained of final salvation. But it is still to be remarked that this dependance for salvation, was not placed upon the institutions of Christ, in their original form. Before they could be considered a complete system of saving religion, they must be commuted to suit the fashionable taste, or augmented with dazzling appendages, calculated to excite the admiration of the carnal world. The period has now arrived when the encumbrances attached to the christian system by the church of Rome, have been in a great measure laid aside, and the idea of being saved by forms alone is generally exploded. Where the protestant religion has taken the place of papal superstition, it is commonly insisted that in order to be saved, the heart must be affected, and made holy by the Spirit of God, and without this, forms are vain. But it is still believed by many that the heart is made holy through the medium of ordinances, and that by a regular observance of religious forms, the affections are gradually led to Christ, and thus conversion is at length effected. While others urge the necessity of this



conversion of the heart previous to a proper admission to the ordinances, and receive applicants to the church with the scriptural provision, "if thou believest with all the heart thou mayest."

But there is danger (and the danger has been demonstrated by experience,) there is danger of undervaluing the ordinances of the gospel, because they are not designed as the ground of justification. We are often subject to a hasty impression that the chief object of our religion is to secure our own personal safety, without regard to the glory of God, or the general extension of his kingdom in the world. From hence it follows that whatever is not made essential to salvation is counted unworthy of our reverential regard.

In order to form a proper estimation of the utility of christian ordinances we should consider the authority by which they are instituted, and the fitness with which they are adapted to the spread of the gospel in the world. It cannot be reasonably supposed that a Being of infinite wisdom would enjoin that upon his children which is of little or no importance. If He has seen fit to impose a command, this of itself ought to be sufficient to excite us to cheerful obedience; whoever therefore neglects any command of God, is guilty either of rebellion against his authority, or of forgetting that authority with which his commands are enforced.

But the utility of christian ordinances is not learned alone from their divine origin. Baptism and the Lord's supper, in their symbolical use are wisely calculated to hold forth the doctrine of the cross, and to recommend the crucified Saviour to the heart. The former of these in its signification, comprehends "all righteousness." While it points to the burial of Christ, and his resurrection by the glory of the Father, Rom. vi. 4. it also represents the benefits of his death and resurrection, communicated to the soul, and figuratively expresses the washing away of sins in regeneration, Acts xxii. 16.—There is a striking fitness in this symbol in many respects. The disciple, walking in this ordinance represents the Saviour wading in sufferings, till he was overwhelmed in death. As he is buried and raised by the same hand, so Christ by the same power laid down his life, and took it again. As necessity requires that he should be immediately raised, so Christ was not suffered to see corruption in the grave. The disciple also in this ordinance represents his own union with Christ. He shews in a figure that the renovation of the heart is a thorough, and not a partial work. As by the washing from sin in regeneration he is incorporated with the spiritual and mystical body of Christ, so by baptism, he is introduced into covenant with the church by which that mystical body is symbolically represented on earth.

The Lord's supper also fitly represents the death of Jesus Christ, and the spiritual benefit of the soul united to him. The bread set apart to a religious use represents the sanctification of Christ in the body as our substitute, and the portion of the soul. The bread broken, shews his sacred body scourged, and torn for us. Its distribution shadows forth the spiritual nourishment of all his members from one source. The cup in a figure represents the blood by which the last will and testament of the Son of God, was sealed, and the promise of the inheritance secured to the believing soul. In the observance of this ordinance also the disciple represents his own personal union with the crucified Saviour, and the benefit he receives from his death. By feeding on these symbols he shews his dependance on the Saviour, for that divine influence which gives spiritual life to the soul. As he often repeats this ordinance, so he acknowledges himself dependant daily on the fulness of Christ to perpetuate his faith and holiness. As he is not in a situation to feed by faith on the Redeemer, until he is regenerated, so in the order in which he observes the ordinances, he first represents his cleansing from sin, and then his living upon Christ. To practice the latter ordinance before the first,

would declare to the world in a figure that the sinner feeds upon Christ, and partakes of the spiritual benefits of his death before he is renewed. By a strict observance of our Lord's commands with an understanding of their design, we have before us a system, which assists our meditation on the great work of our redemption, and at the same time we hold up to view before the world a lively picture of the way of salvation by Jesus Christ.

We have received a letter from North Stonington dated 28th inst, which states "It is now quite a time of refreshing from the presence of the Lord; nearly if not quite one hundred have been hopefully born again in this vicinity within three weeks past."

A work of divine grace in the conversion of sinners, is now going on in Tolland and in Ellington; and we learn with pleasure that there are very hopeful appearances in Mansfield.

**MARRIED**—In this city, Mr. Asa Shaler, to Miss Mary Allen.

At Chatham, by the Rev. Mr. Jones, Mr. Ralph Post, to Miss Mary Gardiner, of Newport, R. I.

**DIED**—In this city, Mr. Joshua Miller, aged 53. In this town, on the 29th inst. very suddenly, occasioned by a fall, Mr. Richard Seymour.

At Middletown, Mrs Fanny Bills, wife of Mr. John Bills.

*From a London Magazine.*

**HYMN FOR SUNDAY SCHOOLS,**  
And Congregation, when the Children appear at Anniversary Exhibitions.

*Congregation and Children.*  
The Saviour while on earth  
Welcomed with gentle grace,  
The child of meanest birth,  
Who humbly sought his face;  
And Jesus yet will condescend  
To be the little infant's friend.

*Children alone.*  
Gracious Redeemer, thus  
We seek thy love divine;  
Pity and welcome us,  
And bless, and make us thine.  
Gracious Redeemer, condescend  
To be our Saviour and our Friend.

*Congregation and Children.*  
The Saviour, while below,  
When children sung his fame,  
Smiled in the midst of wo,  
To hear them lisp his name;  
And Jesus still will hear the praise  
Which even lisping children raise.

*Children alone.*  
Tender Redeemer, bow  
To hear the songs we bring,  
And smile upon us now—  
Thy name we love to sing:  
Tender Redeemer, hear the praise,  
Which even children strive to raise;

*Congregation and Children.*  
From all beneath the skies,  
And all in heaven above,  
Let Hallelujahs rise  
To Jesus' tender love;  
Who evermore will condescend  
To be the infant's God and Friend.

## SUMMARY.

### FEVER IN N. YORK.

Considerable alarm appears to prevail in N. York, although the cases of Fever are few in comparison with the number which have been reported in former years. And the numerous removals of the inhabitants which are taking place, will doubtless, in a considerable degree, prevent the spread of disease. Five cases were reported to the Board of Health on the 28th.

### LOSS OF THE PACKET SHIP LIVERPOOL.

The Liverpool sailed from New-York on the 16th July. After a pleasant run of 9 days, in lat. 43, 45, long 48, in a thick fog, run foul of an island of ice, which carried away her bowsprit and cutwater, and started her main stern, that notwithstanding both pumps were kept going, she went down in less than two hours.

The crew and passengers, (36 in number) took to the boats, and after lying in them 7 days, reached St Johns, N. F.

Capt. LEE, regrets to state, that not even the Letter Bag was saved, as nothing was saved except what they stood in.

The Liverpool was one of the most elegant ships that ever sailed from N. York, and was on her first voyage at the time of the disaster.

A company of German emigrants, eighty-four in number, passed through Philadelphia on the 18th inst. on their way to Ohio. We are informed, that they profess the Jewish faith, but what is most remarkable, they all make up one family, consisting of grandfathers, grandmothers, sons, daughters, sons-in-law, daughters-in-law, grand children, &c. all connected. They appear to be rich for settlers, having brought with them from Germany, waggons, harness, and various kinds of goods, wares, and merchandize, sufficient to fill ten baggage waggons. In two of the waggons, it must, however, be observed, they found room to deposit the children. The men and women trudged on foot.

## BOOKS

*Deposited with E. Cushman, for sale at reduced prices.*

Adams' Dictionary of all religions, Ainsworth's Latin Dictionary, Baldwin's catechism, Baxter's Saints' Rest, Benedict's History of the Baptists, Do. Abridged, Believer's Pocket companion, Bibles, various kinds, Booth's reign of grace, Blair's Lectures, Brooks' Gazetteer, Brown's Bible Dictionary, Buck's Do. Buck on experience, Brown's History of Missions, Buchanan's Researches, Butler's History, Butterworth's Concordance, Campbell's four Gospels 4to, Chalmer's discourses, Do. Works, Chapin's Letters on Baptism, Duncan's Cicero, Davies' Sermons, Edward's History of Redemption, Do. on the affections, Fuller's Letters on the Calvinistic and Socinian systems, Gaston's Collection, Gill's Exposition, Goldsmith's History of England, Hall's Sermons, Horæ Solitariae, Jamieson's Use of Sacred History, Kimpton's History of the Bible, Life of Gano, Do. Henry Martyn, Do. Cowper, Mason's Spiritual Treasury, Mather's Magnalia, Meikle's Works, Moore on Prayer, Mosheim's Ecclesiastical History, No Fiction, Owen on the Hebrews, Paley's Moral Philosophy, Prideaux Connexion, Reid's Works, Robinson's History of Baptism, Rollin's Ancient History, Saurin's Sermons, Scott's Family Bible, Seneca's Morals, Spectator, Tayler's Sermons, Townsend's Abridgment of Milner, Trial of Antichrist, Ward's Letters, Watts on the Mind, Do. Sermons, Do. World to come, Whitfield's Sermons, Winchell's Watts.  
Aug. 10, 1822.

## THE ÆTNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.  
Hartford, Feb. 16, 1822.

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## Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

**"A NEW COLLECTION OF HYMNS**  
for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books.  
February 8th, 1822.

PAMPHLETS, CARDS, &c. PRINTED AT THIS OFFICE  
WITH NEATNESS AND DESPATCH.